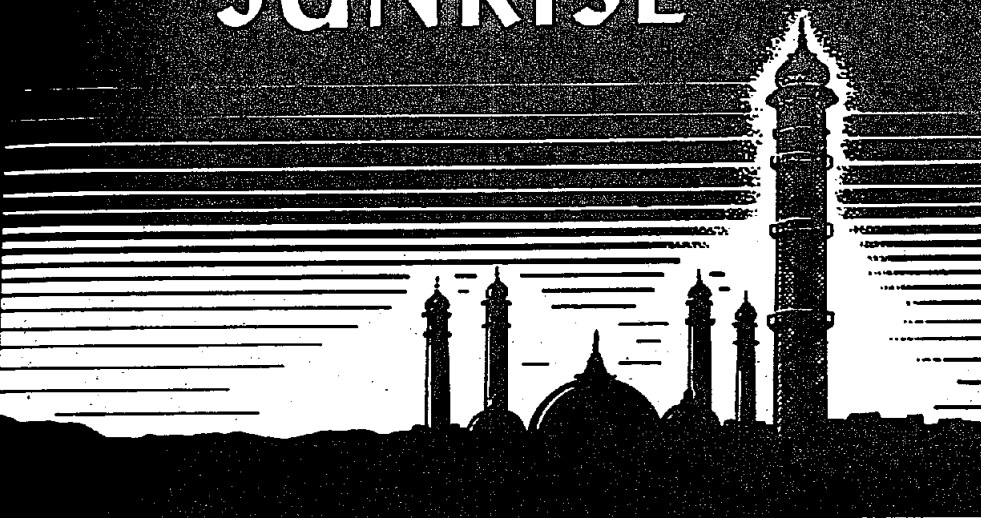


THE MUSLIM SUNRISE



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The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all the earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashirud-Din Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them:

INDIA

Qadian, E. Punjab

PAKISTAN (Center)

Rabwah, Punjab

U.S.A.

1. The American Fazl Mosque,
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 613 Locust St.,
St. Louis 1, Mo.
4. 115 W. 116th St., Suite 2,
New York 26, N.Y.

ENGLAND

The London Mosque,
63 Melrose Road,
London S.W. 18

SCOTLAND

36 Mansion House Road
Glasgow S.I.

SPAIN

K. I. Zafar,
Lista 58, Madrid

SWITZERLAND

Beckhammer 35, Zurich 57

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Josef Israel Laan 48
Hague

NIGERIA

P.O. Box 418, Lagos

GOLD COAST

P.O. Box 39, Salt Pond

SIERRA LEONE

P.O. Box 11, Bo

KENYA COLONY

P.O. Box 554, Nairobi

ETHIOPIA

Dr. Nazir Ahmad,
Debra Berhan Hospital
Adis Ababa

ISRAEL

Mount Carmel, Haifa

SYRIA

Zaviatul Husni,
Shaghour, Damascus

LEBANON

170 Damascus Road, Beirut

INDONESIA

Petodjok Udik VII/10
Djakarta

JAVA

Masjid Ahmadiyya
Nagarawanji 57, Tasikmalaja

BALI ISLANDS

Abdul Hayee,
Bandjar Djawa

CEYLON

38 Short Road
Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan St. Singapore

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نَحْمَدُكَ يَا رَسُولَ اللَّهِ

A Passage From The Holy Quran

O ye who believe! devour not your property among yourselves by unlawful means, except that you earn by trade with mutual consent. And kill not yourselves. Surely, Allah is Merciful towards you.

And whosoever does that by way of transgression and injustice, We shall cast him into Fire; and that is easy with Allah.

If you keep away from the more grievous of the things which you are forbidden, We will remove from you your minor evils and admit you to a place of great honor.

And covet not that whereby Allah has made some of you excel others. Men shall have a share of that which they have earned, and women a share of that which they have earned. And ask Allah of His bounty. Surely, Allah has perfect knowledge of all things.

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ
بِالْبَاطِلِ إِلَّا أَنْ تَكُونَ تِجَارَةً عَنْ تَرَاضٍ مِنْكُمْ
وَلَا تَقْتُلُوا أَنْفُسَكُمْ إِنَّ اللَّهَ كَانَ بِكُمْ رَحِيمًا
وَمَنْ يَفْعَلْ ذَلِكَ عُدْوَانًا وَظُلْمًا فَسَوْفَ نُصْلِيهِ
كَأْرًا وَكَانَ ذَلِكَ عَلَى اللَّهِ يَسِيرًا

إِنْ تَحْتَبُوا كَبَائِرَ مَا تُنْهَوْنَ عَنْهُ نَكْفُرْ عَنْكُمْ سِوَاتِكُمْ
وَنُدْخِلْكُمْ مُدْخَلًا كَرِيمًا
وَلَا تَسْتَوُوا مَا فَضَّلَ اللَّهُ بِهِ بَعْضَكُمْ عَلَى بَعْضٍ
لِلرِّجَالِ نَصِيبٌ مِمَّا اكْتَسَبُوا وَلِلنِّسَاءِ نَصِيبٌ مِمَّا
اَكْتَسَبْنَ وَاسْأَلُوا اللَّهَ مِنْ فَضْلِهِ إِنَّ اللَّهَ كَانَ
بِكُلِّ شَيْءٍ عَلِيمًا

Communism and Democracy

(III)

by

**HAZRAT MIRZA
BASHIRUDDIN MAHMUD AHMAD**

Head of The Ahmadiyya Movement in Islam

I have already written two pamphlets on the subject of Communism and Democracy. In my second pamphlet I had quoted some Biblical references to show that Communism is, in reality, a movement against religion and that prophecies are to be found about it in the Bible. I had promised in that pamphlet that in my next treatise on this subject I will deal with the prophecies that are to be found in Islamic religious literature about Communism. I, however, regret to say that I could not implement my promise as early as I had expected, because my illness and the circumstances over which I had no control delayed the fulfilment of my promise. But I think that this delay has occurred in pursuance of God's own plan, because during the interval circumstances have come into being which have all the more substantiated and corroborated the prophecies of the Bible, the Quran and the Hadith in this regard.

In my second treatise I had quoted prophecies from the Bible to show that Communism will gather great force in the Middle East. At the time when the above two pamphlets were published, no signs were in evidence of that force but during the intervening period circumstances have arisen which show unmistakable signs of social as well as political penetration of Communism in the Middle East. Therefore I hope that the reader will now understand better, not only what I have already written on this subject but also what I am going to write now.

PROPHECIES ABOUT COMMUNISM IN THE HOLY QURAN

Before, however, I deal with the prophecies about Communism which are to be found in the Quran and the Hadith I wish to make it clear that two distinct beings have found special mention in Islamic literature in connection with the spiritual and political disasters

which Islam was to suffer in the Latter Days. One of these two beings has been called the *Dajjal* (Anti-Christ) and of the other being two manifestations have been mentioned. One of these two manifestations has been given the name of Gog and the other that of Magog. A deeper reflection, however, reveals the fact that both these calamities that were to befall Islam in particular and mankind in general bear a close resemblance to each other and that they are the ramifications of one and the same mischief. This is why Gog and Magog have found mention in the Quran but not the *Dajjal* by name, while the Holy Prophet Muhammad is reported to have said that there never lived a prophet who did not warn his followers against the *Dajjal*. In view of such grave warning by the Holy Prophet it was impossible that the Quran should have been devoid of all mention of the *Dajjal*. Thus the absence of mention in the Quran clearly shows that, in reality, the *Dajjal* and Gog-Magog are two names of the same being or that both are offshoots of the same mischief. This conclusion receives added corroboration from the sayings of the Holy Prophet Muhammad which tell us that the time of the *Dajjal* and that of Gog-Magog is the same and that both will dominate the entire world. It becomes quite clear from these facts that the *Dajjal* and Gog-Magog are not two separate calamities belonging to separate periods but are only two different aspects of the same calamity, only with the difference that whereas Gog-Magog represents the political aspect of this great mischief the *Dajjal* represents its religious and cultural aspect; the word *Dajjal* itself meaning a fraud and a deceiver.

So the mischief of the Latter Days regarding which the Israelite Prophets had warned their followers had two parts: one part concerned corruption in religious doctrines and ideas and the other related to political conditions and the destruction of the peace and prosperity of the world. The being that was to incite and foment the mischief concerning religious beliefs was given the name of *Dajjal*, i.e., the deceiving and cheating spirit, and the being that was to foster and foment the mischief concerning political conditions was called Gog-Magog. The Arabic words for Gog and Magog are derived from the same root, *Ajj*, which means fire. This means that Gog and Magog will be very powerful nations and that they will

gain predominance over the whole world through their fire-arms.

It has been further stated that the political mischief will make its appearance in two parts and we are told that this mischief will rise not only against Islam but that non-Muslim countries also will become divided into two hostile camps and discord and conflict will reign supreme among them.

After these explanatory remarks I begin to deal with the Quranic prophesies about Gog and Magog. The Quran says that up to a time Gog and Magog will remain confined in the corners of the earth. Then the wall that would have held them in check will collapse, i.e., Islam will lose its glory and its political power will break. Its spiritual influence will also decline and Muslims will consign their religion to oblivion. In the Chapter "*Al-Sajdah*" of the Quran we have been told that a thousand years after the Holy Prophet Islam will begin to ascend back to the heavens, i.e., the spiritual hold of Islam over the minds of its followers will weaken and the dangerous forces that were to destroy the peace of the world and to shake the foundation of religious beliefs, will begin to make their appearance. Analogous references in this connection are to be found in the Bible also. The Bible says:

"When the thousand years are expired, Satan shall be loosed out of his prison. And shall go out to deceive the nations which are in the four quarters of the earth. Gog and Magog, to gather them together to battle; the number of whom is as the sand of the sea." (*Rev. 20:7, 8*).

In this quotation "the thousand years" mean the thousand years after the advent of the promised prophet i.e., the Holy Prophet of Islam. This period coincides with the end of the sixteenth and the beginning of the seventeenth century of the Christian Era. The Quran has shed light on the above passage of the Bible by declaring that by "the thousand years" are meant the thousand years after the Holy Prophet and not after Jesus Christ. The actual course of events also has substantiated the Quranic statement, because a thousand years after Jesus no catastrophic changes to which this prophecy may legitimately be applied took place in the religious or political sphere. Again, the Quran states that Gog and Magog will be the nations that, at the promised time descending from the mountains and sail-

ing over the waves of the sea, will spread into the plains of Asia and will dominate the entire world (21:97).

Similarly in the Chapter "*Al-Kahp*" in the Quran we are told that in the Latter Days both Gog and Magog will make great material progress and acquire great prosperity and will grow jealous of each other and consequently will become involved in a great armed conflict. They will pour down fire over each other from the skies and will become the means and instrument of each other's destruction. They will be great industrial nations and will make wonderful inventions but they will have no place in their hearts for God and religion and on account of their irreligion their material progress and scientific advance will prove of no avail to them and will not save them from ruin. (18:90-98).

PROPHECIES APPLY TO PRESENT TIMES

All these prophecies quite fittingly apply to the present times. The decline of the political power of Islam commenced in the beginning of the seventeenth century after which started the tug-of-war among Western Nations for political supremacy in the world. Science made great progress and materialism and philosophy attacked religion resulting in the complete collapse of the latter. By pursuing them to their pure logical conclusions materialism presented the world's economic changes in such amazing forms that the world was simply wonder-struck. Communism is one of these materialistic interpretations of history. I simply cannot understand that by ignoring God, the sole Creator of man, and by ignoring the Divine order governing the universe, mankind can accept anything save Communism or Nazism as a philosophy of life. By renouncing God and divine teaching we shall have either to admit that all men are equal in every respect and therefore all amenities of life should be equally divided among them by force or we shall have to admit that Might is right and that power is the real thing in the world and that he alone is really capable and that he alone is deserving of the blessings and comforts of life who is in possession of it. What other ideology besides these two can unaided human reason legitimately present? It is religion alone which by the help of moral ideas and the idea of

God presents a wholesome via-media, otherwise simple, unaided human reason can accept nothing beside these two materialistic philosophies.

The Quran agrees with the Bible in the fact that enmity and jealousy between Gog and Magog will bring about an armed conflict between them in the Latter Days and that they will make free use of fire-arms against each other. The Quran also tells us that as far as their political ideologies are concerned both these peoples will meet their end in that conflict and neither of them will be able to maintain its existence for long after it.

As I have said above, the Hadith divides the conflict of the Latter Days into two parts, one concerning religion and the other politics. It appears from the traditions that the Jews will join the *Dajjal* in large numbers and that at that time they will enjoy great predominance in scientific research and will make great inventions and discoveries. (*Ibn Asakir* with reference to *Kanzul Ummal* on margin of page 56, *Musnad Ahmad Bin Hanbal* Vol. 6, and *Abu Nuaim* with reference to *Kanz*, Vol. 6, p. 49)

Again it is written that the influence and power of the *Dajjal* will be felt specially in and around Isphahan and that he will draw people to himself by playing upon their fear and greed. Those who will win his pleasure will appear to be the gainers. But in the sight of God they will be the losers and deserving of punishment, while those who will spurn worldly benefits and will oppose him will be the recipients of divine favor (*Muslim* and *Ahmad* and *Tabarani* as quoted by *Kanzul Ummal*, Vol. 6, pp. 40, 41).

It is also related in the Hadith that whereas the *Dajjal* will be a great expert in the material sciences he will be completely devoid of all knowledge of the spiritual sciences. His adeptness and proficiency in material sciences will be so great that he will claim to possess control even over life and death. This means that the *Dajjal* will possess extraordinary powers. Or the allusion in the Hadith is to the great modern advances in surgery and medicine. It will be generally believed at that time that he who will win the favor of the *Dajjal* will become successful in life and he who will antagonize him will be ruined (*Mustadrak* as quoted by *Kanzul Ummal* on the margin of *Musnad Ahmad* Vol. 6, p. 46).

It is also recorded in the Hadith that the influence of the *Dajjal* will spread all over the world with the exception of Mecca and Medina which two towns will remain immune from his influence and it is also stated that the Chinese peoples will join him (*Tirmidhi* as quoted by *Kanzul Ummal*, Vol. 6, p. 58). Similarly it is mentioned in *Tirmidhi* that the *Dajjal* will appear in the east of Arabia and *Bukhari* says that the forehead of the *Dajjal* will have the word "*Kafir*" (i.e. unbeliever) inscribed upon it. This signifies that all his sciences will be completely devoid of the influence of religion and that all his researches will be directed towards attacking religion. *Muslim* further states that though the mischief of the *Dajjal* will be great yet ultimately Islam will prevail over it and once more God will bestow prestige and honor upon the Muslims (*Muslim* and its *Commentary* by *Nawawi*, Vol. 2, p. 393).

Similarly it is recorded in the Hadith that in the time of the *Dajjal* some days will be of one year's duration, some of one month's duration, while some other days will be of one week's length. Most days, however, will be like the ordinary days of the week. This tradition implied that the rule and dominion of the *Dajjal* will extend over the entire world. The North and the South Poles will also be under his possession. His dominion will thus extend to regions where there will be day all the time while over other places under him there will be perpetual night. There will be places under his rule where the sun will shine continuously for a whole month, and places where darkness will reign continuously for the same period. There will be places under his possession where there will be light for a whole week while other regions will remain dark for a whole week (*Muslim* with its *Commentary* by *Nawawi*, Vol. 2, pp. 401-402). In short, the dominion and the rule of the *Dajjal* will cover all parts of the world. He will produce artificial rain and will make inventions that will increase tillage. The size of fruit and that of ears of corn will grow larger. His opponents will be reduced to poverty and he will dig out mines in large numbers. (*Ibid.*)

It is also related in the Hadith that the Messiah will appear after the glory and prosperity of the *Dajjal* will have reached its zenith and that he will fight him but not with the sword of steel but

with his spiritual weapons and with missionary activities. The Messiah will rise in the East. (*Ibid.*) The *Dajjal* will then disappear and Gog and Magog will take his place. This means that the calamity that was to befall humanity in the form of the *Dajjal* will give place to the calamity in the form of Gog and Magog and that as a result of this change attacks on religion will decrease and political differences will increase. Nations living in northern and western regions will begin to form themselves into opposite camps and their material and military power will grow to such an extent that the followers of Islam will find it quite impossible to offer them any effective opposition. The Messiah and his followers, however, will carry on their missionary work with zeal and prayer. Gog and Magog will fight each other to death. Destruction and ruin will also overtake them in the form of bombs, plague and other similar diseases. God will restore to religion its old power and glory and will, as it were, say to the world, "Let thy blessing return to thee." Consequently even scarcity of provisions will satisfy the needs of the people. Greed will disappear from the world and there will be a general inclination towards spiritual matters in place of materialism, till at last the Messianic Era will come to an end and the Last Day will come upon the world (knowledge of which rests with God alone). It also appears from the Hadith that shells will be fired from the sky upon the earth and from the earth towards the sky, the allusion in the above Hadith being to air bombardment and the anti-aircraft guns (*Muslim* and its *Commentary* by *Nawawi*, Vol. 2, p. 402).

We are also told that the *Dajjal* will come from the direction of Isphahan—from the side of a town called Ashqabad (Ashqabad is a town in the Russian territory of Bukhara which adjoins Iran. It is spelt as Istaqabaz in the relevant tradition). Similarly, it is stated that the people of Tobolsk, Tarsus and Moscow will join Gog and Magog (*Baihaqi* as quoted by *Kanzul Ummal*, Vol. 6, p. 58). Again it is related in the Hadith that in the Latter Days a fierce fight will take place between the Jews and Muslims and eventually God will give victory to the latter (*Muslim* as quoted by *Mishkat*, Vol. 2, p. 169). It is also recorded that at that time

the condition of Muslims compared to that of the Western Powers will be like that of one man against a thousand persons. (*Bukhari* and *Muslim* as quoted by *Mishkat*, Vol. 2, p. 183. This means that the Muslims will have become extremely weak at that time.

A GRAPHIC PICTURE OF PRESENT TIMES FORETOLD

From the Quranic references and the sayings of the Holy Prophet quoted above the following facts emerge quite clearly. In the Latter Days, a period commencing with the beginning of the seventeenth century, Islam will become extremely weak and non-Muslim nations will begin to make great progress and gain great strength. At first attacks will be made upon Islam as a religion and scientific works will be written in a style and language calculated to injure Islam and to lower it in the estimation of Muslims and weaken their attachment and respect for it. This anti-Islamic attitude will gradually develop into a complete antithesis of religion. Religion at last will be completely disowned and belief in the existence of God and in the Last Day will be denied. This movement later on will become split up into two parts—religious and political, the political part becoming further divided into two more sections. The movement will gather such strength and acquire such prestige and power that its adherents will control the seas and the mountains and even the North and the South Poles will come under their sway. The Jews will join this movement in large numbers. Science will make great progress. The scientists will make such big claims as to assert that they could cause rain to fall from the clouds and cure dangerous diseases hitherto believed to be incurable and fatal. The Muslims will become extremely weak and helpless. By fighting against these powerful movements Muslim kingdoms will break into pieces. Aircraft and anti-aircraft weapons will be invented. A part of this movement will be particularly directed against the Middle East. It will make its appearance in the East and with Iran as its base will continue its penetration further. From Ashqabad to Isphahan and from Isphahan to Khurasan it will try to spread its tentacles towards the countries of the Middle East till at last coming into clash with its political counterpart—Western De-

mocracy—it will be destroyed and the era of the glory and progress of Muslims will begin again. In the final conflict the Jews also will lose their power and prestige and they will be reduced to the same sad state from which they will have risen in that revolutionary period.

It is quite clear that the above mentioned prophecies of the Quran and the Hadith have foretold many things which have not been mentioned by the Bible. The Bible, for example, does not mention that this movement will begin in the seventeenth century and that later on it will split into two parts and that one part will appear against Islam in the form of a religious movement but eventually will become opposed to all religions and the other part, beginning as a political movement against Islam, will become further split up into two sections which will start fighting each other. It also does not appear from the Bible that this movement will spread over the entire world and will exercise control over mountains and seas so much so that even the North and the South Poles will come under its sway. The Bible does neither state that the Jews will take a prominent part in this movement and for that reason will one day be successful in establishing their own kingdom nor that industry and science will make great advance at that time and that progress in agriculture will be so marked that fruit and seeds will develop larger size and that aeroplanes and anti-tank guns will be invented and that means will be discovered to cause rainfall.

These signs clearly indicate the time, aspirations, and the power and force of Communism as well as the intentions, the power and prestige of Western Democracy. It seems that the Quran and the Hadith have presented a most graphic picture of the present times. These prophecies show that as a result of the war that is imminent between Communism and Western Democracy the latter will lose much of its strength but greater destruction will overtake the anti-God and anti-religion movement i.e. Communism.

It also appears from the Quran and the Hadith that Islam will spread among the Western nations and that through it they will get a new life. As far as their hatred for Islam, both Communism and Democracy, more or less, have been declared its equal

enemies but as regards their survival complete destruction of the one movement has been foretold while the other has been promised a new life in a new form. This new life finds symbolic mention in the Hadith to the effect that in the Latter Days the sun will rise from the West. In the Quran the sun has been likened to Islam and the Holy Prophet. Thus we are told that after the fierce conflict between Communism and Western Democracy Islam will increasingly succeed in engaging the attention of the Western people. A wholesome change in their attitude will take place. Instead of the missionaries which now go out to the East to destroy Islam, missionaries from the West will go out into the world to preach and spread it. These days are yet far off, but the signs of the great change are already in evidence. The existence of large gardens yet to be laid out can well be guessed from the tiny blades of grass that grow in a place. Even today we see people coming here from the West to learn Islam. Besides an Englishman, a German and an American, a number of Chinese, Arabs, Indonesians, etc., are at present, receiving instruction in Islam at our place of emigration—Rabwah, West Pakistan, and we have had further intimation from more persons in America, Spain and England who intend to come to us to learn Islam. The present move is but a drop in a vast ocean but this drop of today unmistakably points to the existence of the vast ocean of tomorrow. After the great anti-Islamic tide which rose in the West in the past and which threatened to engulf Islam, the present very wholesome change in the minds of the Western people is full of mighty significance. Instead of seeking to destroy Islam they come to learn Islam. This change, insignificant though it may look at present, does certainly throw some light, however weak, upon the mighty change that is destined to take place in the not very distant future.

The Holy Prophet had also prophesied that Western nations would become so powerful that compared to them Muslims would look like one person against a thousand, just as sometime in the past the Muslims were so powerful that compared to them the non-Muslims looked like one person against a thousand. But that scene completely changed and the Muslims became very weak.

Now again a great and noble son of Islam has given birth to a new spiritual progeny. Besides the prophecies of the Quran and the Holy Prophet the natural order of things itself clearly points to the fact that the present "one" will gradually increase to a thousand and the present "thousand" will gradually become reduced to "one." At present both Communism and Western Democracy are up against Islam as is evident from the political penetration of the Western Democratic Powers into Islamic countries and from the influence that Communism is striving to exert in those countries. But despite the seeming resemblance of the endeavours of both these powers there is a marked difference in their attack upon Islam. The difference consists in the fact that whereas Communism seeks to destroy the essence and spirit of Islam by trying to obliterate the very idea of God, Western Democracy, having been disappointed by the failure of its earlier religious assaults on Islam, intends now to confine its activities to political infiltration in Muslim countries. Moreover, Communism is like an adolescent youth while Western Democracy resembles a grown-up man who already has entered old age. It is evident that the evil designs of a growing youth who stands upon the threshold of full-blooded maturity certainly are much more dangerous than those of a grown-up man who is advancing towards old age, because whereas the latter had made dangerous attacks upon Islam in the past, the former seems determined to launch still more dangerous attacks in the future. A wise man will naturally endeavour to meet future-attacks rather than weep over the past ones. Every intelligent Muslim while trying to stop Western penetration into Islamic countries, will certainly regard the double assault of Communism which seeks to destroy both the religious and political power of Islam, as more serious and more dangerous than the fleeting shadow of Western Democracy which is counting the last moments of its fast vanishing influence and which after a short time will, in all seriousness extend its hand of peace towards Islam. Jewry is no doubt a sapling planted by Western Democracy but very soon the Muslims will realize that the nursing and fostering of this plant has been taken up by Communism and that the real enemy which appears to some of the Muslims as a sincere friend will one day prove

to be a most dangerous foe. There is a well known proverb in our language which is to the effect: "A woman who pretends to be more motherly than a mother is a cruel witch." A movement that is opposed to God, the Creator of man and the Revealer of Islam, can never be of any help to a religious minded Muslim.

In reality the enmity of Western Democracy for Communism springs from only political considerations but Islam has both political and religious differences with the latter. No doubt it is the duty of a person who has faith in Western Democracy that he should be on his guard against this highly dangerous mischief of Communism but a Muslim has an even greater obligation in this respect. A believer in Western Democracy is guilty of dangerous folly if he does not alter his political views about Islam and the Muslims and he shall have, bitterly to repent if he does not do so. And if the West does not give up its foolish policy of exploiting Muslim countries and maintaining by force its control over them it shall not escape the terrible consequences of its folly and, in the war that is coming, shall have to sacrifice ten lives in place of one and spend ten dollars where one would have sufficed. The Muslims also should understand and realize that Western Democracy is not face to face with such great danger from Communism as they are. Our greatest wealth is our God and His Prophet. Christianity had only literally dubbed the Prophets of the past as thieves and robbers (*John* 10:8) but Communism really regards God's great Messengers as thieves and cheats and considers the very belief in the existence of God as a fraud and deception. No true Muslim can therefore grasp the extended hand of Communism with a view to making peace with it, nor can he cut his own nose to spite the face of one whom he considers his enemy. If he does so, he is a veritable fool and does not seem to realize his greatest responsibility. Equally is the believer in Western Democracy who is not prepared to change his political ideas about Islam, and is the enemy of his people and principles, and is devoid of all sense to appreciate the seriousness of the present situation. Would that before the last hour strikes the two sides should effect a real change in their views and attitude and join hands in peace and friendship! Amen.

ISLAM and WORLD AFFAIRS (III)

By
Sir Muhammad Zafrullah Khan
Foreign Minister of Pakistan

(In the previous installments Sir Muhammad Zafrullah Khan explained the need of Islam, a perfect revelation, in the presence of the previous teachings. In this final installment he discusses some aspects of the Islamic teachings which provide a perfect guidance in the world affairs. Ed.)

Now, what does it teach? I come now to the second part of my subject. In this respect, I want to repeat the caution that I have already mentioned. In the consideration of any religion, we must go to the original source. It is not enough that some advocate of this religion says or fashions from his own mind a teaching that he attributes to his own religion. We hear a great deal of Christian virtues, Christian morals, and Christian charity. But all that merely means, that what is practised in Christian communities not that every one of those things is based upon what the Gospel says. But what I propose to say is based upon the actual text of the Quran illustrated by the Holy Prophet of Islam who received that revelation. I shall take only a few illustrations of the problems with regard to which the teaching is concerned. I will take three general ones and three particular ones.

Relationship Between God and Man

The first general illustration is the relationship between God and man. After all, that is the biggest human problem. All of us pale into insignificance as compared with that. Once a man's relationship with God has been properly adjusted, everything else must fall into order.

With regard to that relationship, Islam has taught the absolute purity of the doctrine of the oneness of the Creator and mankind being one whole human family. But then, what is the purpose that Islam teaches us with regard to the human life, to man's existence in this universe? What is the objective of man's existence? The Quran says, "I have created all manner of men, high and low, so that they should become my *Abd*." Now, *Abd* in

Arabic means something that can receive and impress from another and become, as it were, its image. It means that the object of man's creation is that man should so develop his moral, physical and spiritual qualities as to become the image of God, which reminds us of the expression, "Man has been created in the image of God." This is probably a fault of translation, as man has been created in order to be the image of God; or, in other words, he should become the reflection of God or the reflection of divine attributes which have been put by the Holy Prophet in very simple language.

The same idea is implicit in the very name of Islam. What is the meaning of the word Islam? By its root, it has two meanings, peace and submission. Therefore, the meaning is that mankind would attain, through peace and adjustment of all its relationships, through submission to the will of God, the accord between man's will and God's will, which is the only thing that can establish peace and harmony in all human relationships. Therefore, submission of man's will to God's will is the only way towards complete and perfect harmony.

Relationship Between Man and Men

The second relationship is that of between man and man. What does Islam teach with regard to that? The Quran at one place says: "All mankind, owing to its differences, its dissensions, its identifying itself with wrong principles, was at the brink of a pit of fire" 3:104) In other words, it had so spoiled its life that there was nothing for it.

God, by revealing the Quran and providing mankind with proper principles upon which it should act, has made men brothers among themselves so that you should have and have now for each other more than the affection of natural brothers. That is the relationship among men.

In actual practice, how does God say you can in your own conduct carry out that practice? Here is another very simple small verse from the Quran. It says:

"Verily, Allah enjoins justice, and the doing of good to others;

and giving like kindred; and forbids indecency, and manifest evil, and wrongful transgression." (16:91)

God enjoins three things and He forbids another three things in this verse. He forbids all manner of trespass by one person against the rights of another; that is to say, assault is forbidden, injury is forbidden, theft is forbidden. However, that is the lowest form of vice. The Quran says further that God forbids *Munkar*, that is, that you may not trespass or interfere with the rights of another. You must not do anything which might be regarded by that person as undesirable or may grate upon his feelings.

Not only that; it goes further. He also forbids *Baghy*. This will include not only the evil in the manifest conduct but all wrongful transgression in the very source of human conduct.

What is enjoined? The lowest beneficent conduct is, at the very least, "Do unto others as you wish that others should do unto you."

Then, you should progress from that to do good unto others without any sense or desire of return of good from others.

Then, beyond that, virtue, goodness, beneficence should flow out from you to other people like human affection flows out in the case of blood relations.

Again, the standard of conduct in Islam is that firstly, all your conduct should be in its appropriate sphere. Secondly, the value of your actions will depend upon the motive with which you do it. It corrects not only the appropriate limits of action that even the law lays down, but it also seeks to make beneficent the motive behind every action.

Islam does not enjoin a uniform, deadly and dull standard. The Holy Prophet has said, "Differences among my people, provided they are based upon good motives and are honest, will be a source of blessing and progress."

Then the Quran exhorts tolerance. There is no compulsion in the matter of conduct. He who wishes to believe, let him believe and he who wishes let him deny it. Why? It is because guidance has been made manifest. Let everybody choose. The

Quran expressly forbids the Muslims from discriminating against even those who worship idols. The Holy Prophet has said that whenever anybody who is respected among his own people—it does not matter whether you esteem him or not—should visit you, you should show every respect to him and do honor to him.

Most religions have merely said that so long as you believe it is enough. The Quran says that to believe means merely that you affirm the beneficence of certain principles. But if you do not act upon those principles, it does no good to you. At all places the Quran has laid emphasis on those who believe and whose conduct is appropriate and beneficent, not merely beneficent, good or righteous, but appropriate and beneficent.

Let me illustrate the word "appropriate." Supposing a house two blocks away is on fire. Then, we all fall down and begin to pray to God, "Out of Your Mercy, God put down that fire." Who can say that falling down before the grace of the Almighty is not a good action? It is a good action, but it is not appropriate because the house will go on burning. What we ought to do is to go on praying, go on having faith that God will reinforce our efforts; but also rush to the place and organize relief. That will be *appropriate* action. That is what is enjoined in each case. And so, in the face of sickness or other travails and trials, in any manner of achievement, have faith that all consequences or all results, all consummations come from God. Pray that your conduct and your action should be blessed with beneficent results; but put forth the utmost efforts toward the achievement of beneficent conduct.

The motive for all human action shall be the winning of the pleasure of God. The motive shall not be the acquisition of wealth; the motive shall not be the attainment of office; the motive shall not be the acquisition of power. These may be good in themselves if they are treated as the means towards the service of mankind and winning the pleasure of others. When they become objects in themselves, they become vicious, according to Islamic teachings.

The Social Sphere

I now come to the social sphere. In the social sphere, the Quran says that God has created you in tribes and communities for the purpose of facilitating identity. However, no honor attaches merely to belonging to a particular tribe or a particular community. The most honored among you in the eyes of God is the person whose life is most righteous. That alone in Islam is the pattern of nobility or is the test of the honor that is due to him. In an Islamic community there are no classes, no privileges based on family or wealth or rank or color or vested interests, none whatsoever.

A practical demonstration is seen in a mosque during the five daily services which Islam has prescribed. Go, if you want to, to any mosque. Anybody who comes in takes his place wherever it is vacant. He who comes early sits in front; he who comes late sits behind. There are no reserved pews, no mosques for the Colored and no mosques for the White. A mosque is for everybody. It is the house of God, and every one of God's creatures is not only welcome there but is entitled to go there as a right and take whatever place he wants to take.

We have known occasionally when a ruling monarch has come late and has had to stand behind. Perhaps one of his meanest servants, who has come early, is sitting in front. It is a practical demonstration five times a day of the complete equality of man.

Simple living is ordained. Why? It is ordained not only for its own virtues—there are many of them—but also so that no social barriers may be created in the community. If I live at a scale where I surround myself with servants and where any other person will not be able to approach me at all, that is not ordained by Islam. Islam lays down simple standards of life so that the poorest Muslim may invite the richest to his own home, and may in turn be invited by him to his own home and none will feel uneasy or uncomfortable. "Good neighborliness to such an extent," the Holy Prophet said, "until I thought that he would make him heir of the property of the deceased neighbor."

One of the sayings of the Prophet is, "Nobody should suffer harm or injury from the tongue or the hand of a Muslim." He is to be particularly beneficent towards the needy, the orphans, the widows, the travelers and the strangers in the land," said the Holy Prophet.

As a matter of fact, the Holy Prophet on one occasion said, "A man who treats an orphan kindly and brings him up with as much attention as he brings up his own children will be with me in paradise like those two fingers are to each other." How impressive! Would anybody forget that having heard it once?

Then, on the social side, there is prohibition of gambling and of all intoxicants. On the day when the verse in the Quran was revealed prohibiting the intoxicants, a few Muslims were sitting drinking. Somebody passed through the streets saying "Liquors have been prohibited in Islam." And somebody said, "So let us send to the Prophet and find out whether liquor has been prohibited so that we should stop drinking." Somebody else got up. He took up his staff or his stick and broke the jar of wine. "Let us finish this first and then we will go and find out whether it has been prohibited," said he. People in the midst of a drinking bout, more than half drunk already, heard that liquor has been prohibited. They said, "All right, smash this first and then we shall find out. If it is not prohibited, we shall drink. If it is prohibited, why go and drink."

Compare that with what happened in the United States when Prohibition was introduced by law. There is somehow a moral force created in Islam by the fact that this man was appointed by God as a prophet.

The Political Sphere

We now come to the political sphere. Islam teaches that sovereignty rests in the people and that its functionings are to be exercised through representatives. How are they to be chosen? The Holy Quran says: "God commands you to entrust political authority into the hands of people who are best fitted to discharge it."

This verse commands the electors to have nothing in mind except the fitness of the person for the purpose for which he is being elected. It commands those who are called upon to exercise political authority or judicial authority to exercise it righteously. Each side is to keep in view a sacred trust. It is a sacred trust for electors to elect. It is a sacred trust for those who are put in office to discharge their office.

What is wrong with democracy, it is said? What is wrong with those who have to elect? The last thing they think of when they elect is that this man is best fitted. The question they usually ask is, "Is he a Democrat?" Or, "Is he a Republican?" "Does he belong to this party?" "Or, does he belong to that party?" The real question should be, "Is he the fittest person in the community to hold that office." It is so because it is a sacred trust from God.

When you keep in view that you are accountable to God, democracy becomes beneficent immediately.

The Economic Field

Islam recognizes and safeguards the institution of private property. However, it regulates it in such a manner as to render its working wholly beneficent.

Let us see how it does that. The Islamic basis of forming regulation in all spheres, not only in economic, is by a minimum of legal obligations, the very minimum without which society would be disrupted. The rest is achieved through exhortation, voluntary effort and moral inspiration. This is so because that which is regarded only as a legal obligation may be evaded and may be accepted very reluctantly. But that which proceeds out of a man's own desire to make moral or spiritual progress will be done with a keenness, with a passion which nothing can control. Therefore, the very minimum is done in Islam, in all grades, moral, physical, spiritual, everywhere, through legal obligation and the greater part is done through moral and spiritual exhortation. The object, all the time, is self improvement and self fulfillment for the purpose of winning the pleasure of God.

The world is full of honest servants and of kindly masters. Islam says, "Be an honest servant not merely that your master

may be pleased but that God may be pleased with you." Islam says to the master, "Be kindly to your servant. He is only a brother of yours whom temporary necessity has put at your disposal. Therefore, be kind to him. Let him eat of that which you eat and be dressed as you are dressed. And if you set him a hard task to perform, perform it along with him so that he should not feel any sense of inferiority."

The whole world is today divided into two groups. One emphasizes the labor aspect of cooperation for the production of wealth and the other emphasizes the capital aspect of cooperation for the production of wealth. Islam says that the first fundamental mistake you make is that you consider that there are only two factors in the production of wealth. There are three. There is capital; there is labor; and there are the ultimate sources of wealth, the earth and all its capacity, the sun, the moon, the influence of the stars, the influence of the winds, the clouds that bring the rain that falls, these are God's gifts to the whole of mankind.

Islam says that annual produced wealth must be divided into three shares—the share of capital, the share of labor, and the share of the whole community as such because they have all contributed through the common resources that God had made for the benefit of all.

That is the great directive that Islam lays down. How does it apply it in practice? It applies it in practice by subjecting all produced wealth to a levy which is called *Zakat*. The root form of this word, *Zakaa*, in Arabic, means: "He purified," or, "He fostered." Both these meanings apply in this instance. This is a levy, the first object of which is to purify. If labor has appropriated to itself that which should have gone to the community, it has taken something which it is not entitled to. If capital has taken something which should have gone to the community, it has taken something it is not entitled to. They must both yield something so that they can become purified.

The other aspect is that the proceeds should then be applied for purposes which will foster the welfare of the whole community. The former meanings apply when you take *Zakat*, and

the latter when you administer and apply it.

Again the Holy Prophet has said that the *Zakat* is a tax which is levied upon the better off of the community. It cannot become a part of the ordinary revenues of the country. It must be applied toward the relief of poverty, distress, the promotion of public works which serve the whole community, poor as well as rich alike. It also goes to the promotion of knowledge and research, the provision of capital for enterprise so that the beneficence of the community should be increased:

Then we have the system of inheritance in Islam. Islam is against a large class of heirs who have a fixed share in inheritance. So long as a man is alive and in good health, he can spend his wealth as he likes. However, by will, a man may not give away more than one-third of his property. He may give that one-third to charity or to such objects as he may choose. Two-thirds must go to a large number of heirs among whom it is distributed—according to the shares specified and well-defined by Islam. Men and women both share alike, and sons, daughters, fathers, and mothers—all are heirs.

Such a system diffuses wealth in the community. It breaks it up. The object is the widest and the most beneficent distribution of all wealth so that everybody may have a chance to go further. That is why in Islamic communities one very seldom finds hereditary wealth continued for long. It is a pity that at present, to a large extent, Islamic people themselves have given up acting on these principles.

Then, lending of money on interest is prohibited. Interest again has a tendency to accumulate wealth within a few hands. Profit sharing and cooperation are encouraged. However, the lending of money on interest is prohibited, not only to a Muslim but to non-Muslims also.

In Islam hoarding is a crime. It is prohibited in the very words of the Quran itself. One of the characteristics of a Muslim in the very early part of the Quran is so described that, "A Muslim, out of whatever may have been given to him—intelligence, physical power, knowledge, research, money, time—goes on spending." Circulation is also made possible by *Zakat* because it

will eat up all accumulated wealth if it is hoarded. But, in any case, hoarding by itself is an offense.

Finally, then, this law creates a balance. It is a balance which safeguards private property. It preserves initiative and enterprise and stimulation of intellectual and research faculties. However, the greater part of the benefit must go to the community.

As a result of this system, no class struggle or class hatred is created. Under other systems, those from whom you take away have a sense of having been unjustly deprived of what they were entitled to. Even those to whom you give, their feelings are, "These fellows have taken it from us for centuries now. We have got back only a bit of it." It creates class hatred.

Under the Islamic system, the *haves* have been made trustees and they derive satisfaction in winning the pleasure of God in spending their substance. And, those for whom provision is made are the objects of beneficence and do not suffer from any feeling of inferiority under the circumstances.

Kill not your hearts with excess of eating and drinking.

* * * * *

The most excellent Jihad is that for the conquest of self.

* * * * *

Charity is a duty unto every Muslim. He who has not the means thereto, let him do a good act or abstain from an evil one. That is his charity.

* * * * *

Almsgiving is a duty unto you. Alms should be taken from the rich and returned to the poor.

* * * * *

Every child is born with a disposition towards the natural religion. It is the parents who make it a Jew, a Christian, or a Magian.

* * * * *

Knowledge is the stray camel of the Faithful, take hold of it wherever you come across it.

* * * * *

Seek knowledge from the cradle to the grave.

(The Holy Prophet)

JESUS IN THE QURAN (II)

by

S. Nasir Ahmad, Switzerland

"The Messiah, son of Mary, was only a Messenger; surely, Messengers like unto him had passed away before him." (The Holy Quran, V: 76)

Jesus Among His Disciples

His True Teachings

The Quran speaks of the Last Day when God will assemble all the Prophets and will remind them of their missions as well as of His favors upon them. About Jesus Christ the Quran says:

"When God will say, 'O Jesus, son of Mary, remember My favour upon thee and upon thy mother; when I strengthened thee with the Spirit of holiness so that thou didst speak to the people in the cradle and when of middle age; and when I taught thee the Book and Wisdom and the Torah and the Gospel; and when thou didst fashion out (a creation) out of clay, in the likeness of a bird, by My command; then thou didst breathe into it (a new spirit) and it became a soaring being by My command; and thou didst heal the night-blind and the leprous by My command; and when thou didst raise the dead by My command; and when I restrained the children of Israel from thee (i.e. from putting thee to death) when thou didst come to them with clear Signs; and those who disbelieved from among them said, 'This is nothing but clear deception'.

"And when I inspired the disciples (of Jesus) to believe in Me and in My Messenger, they said, 'We believe and bear Thou witness that we have submitted.' When the disciples said, 'O Jesus, son of Mary, is thy Lord able to send down to us a table spread with food from heaven?', he said, 'Fear God, if you are believers'. They said, 'We desire that we may eat of it, and that our hearts be at rest and that we may know that thou hast spoken truth to us, and that we may be witnesses thereto.

"Said Jesus, son of Mary, 'O Allah, our Lord, send down to us a table from heaven spread with food that it may be to us a festival to the first of us and to the last of us, and a Sign from Thee; and provide sustenance for us, for Thou art the best of sustainers'. God said, 'Surely I will send it down to you; but whosoever of you disbelieves afterwards,—I will surely punish them with a punishment wherewith I will not punish any other of the peoples

"And when God will say, 'O Jesus, Son of Mary, didst thou say to men, "Take me and my mother for two gods beside Allah," he will answer, "Holy art Thou I could never say that to which I had no right. If I had said it, Thou wouldst have surely known it. Thou knowest what is in my mind, and I know not what is in Thy mind. It is only Thou Who art the Knower of hidden things. I said nothing to them except that which Thou didst command me—"Worship Allah, my Lord and your Lord". And I was a witness over them as long as I remained among them, but since Thou didst cause me to die, Thou hast been the watcher over them; and Thou art witness over all things. If Thou punish them, they are Thy servants; and if Thou forgive them Thou art the Mighty, the Wise' ". (V: 112-119)

"O ye who believe, be you helpers of Allah, so said Jesus, son of Mary to (his) disciples, 'Who are my helpers for Allah?' The disciples said, 'We are helpers of Allah'. So a party of the children of Israel believed, while a party disbelieved. Then We gave power to those who believed against their enemy, and they became the ones that prevailed."

(LXI: 15)

These passages depict the true picture of Jesus reflecting his real teaching as regards the faith in God, above all in His Unity, the need to submit oneself to His will and the gravity of deviating from the path set by Him. We find another way in which the Quran indirectly absolves Mary from the blame that the Jews had maliciously brought against her chastity. The words "thou didst

speak to the people in the cradle" mean speaking words of wisdom and piety even in childhood. This redounds to the credit of Mary who brought up her child in such spiritual manner. "I restrained the children of Israel" means that God saved Jesus from the accursed death to which his opponents had planned to put him. No doubt Jesus was a Prophet like all other Prophets. He could not, therefore, give a teaching against the Unity of God, since the teachings of all other Prophets centered round this pivot. Any teaching which does not base itself on the Unity of God needs no other proof of its being of ungodly origin, and the Christians would do the greatest service to the cause of Jesus if they stopped believing in the sort of trinity which reeks of heathenism and to which we shall revert soon.

God

The Quran is the greatest advocate of the Unity of God and it cannot tolerate the idea of plurality of gods. That is why it admonishes in the strongest terms all those who dare to infringe upon this sole prerogative of God. Thus it declares:

"They have indeed disbelieved who say, 'Surely, God is none but the Messiah, son of Mary.' Say, 'Who then has any power against God, if He desire to bring to naught the Messiah, son of Mary, and his mother and all those that are in the earth?' And to God belongs the kingdom of the heavens and the earth and what is between them. He creates what He pleases; and God has the power to do all things." (V: 18)

The above verse constitutes in a brief but effective way a refutation of the Godhead of Jesus. Either the Christians have to believe that God is not All-powerful, or they have to give up the evil practice of associating any other being with God in the sense that that being shares in any way the Divine attributes which are exclusive with the Almighty God. A moment's pondering would show that the greatness of Jesus lies in his being human and remaining as such, or else he cannot be regarded as an exemplar for his followers. For, if he possessed super-human powers, he was able to achieve far more than we human beings whose scope of

achievements is limited by virtue of our human shortcomings and weaknesses. In order to present Jesus as a model for his followers he has essentially to be seen as a human being. Elsewhere the Quran says that all those who have been sent to the world for the guidance of humanity were human beings. They could be super-human beings only when the earth was inhabited by super-human beings.

The Doctrine of Trinity

While on the subject of the alleged Divinity of Jesus, the Quran does not spare the use of strong terms in condemning the heathen idea. Thus it says:

"Indeed, they are unbelievers who say, 'Surely, God is none but the Messiah, son of Mary,' whereas the Messiah himself said, 'O children of Israel, worship Allah Who is my Lord and your Lord.' Surely, who associates partners with God, him has God forbidden Heaven, and the Fire will be his resort. And the wrongdoers shall have no helpers.

"They are surely unbelievers who say, 'God is the third of three'; there is no god but the One God. And if they do not desist from what they say, a grievous punishment shall surely befall those of them that disbelieve. Will they not then turn to God and beg His forgiveness, while God is Most Forgiving and Merciful?

"The Messiah, son of Mary, was only a Messenger; surely, Messengers (like unto him) had passed away before Him. And his mother was a truthful woman. They both used to eat food. See how We explain the Signs for their good, and see how they are turned away."
(V: 73-76)

"O People of the Book, exceed not the limits in your religion, and say not of God anything but the truth. Verily, the Messiah, Jesus, son of Mary, was only a Messenger of God, and (a fulfilment of) His word which He sent down to Mary, and a mercy from Him. So believe in God and His Messengers, and say not, '(They

are) three.' Desist, (it will be) better for you. Verily, God is the only One God. Far is it from His Holiness that He should have a son. To Him belongs whatever is in the heavens and whatever is in the earth. And sufficient is God as a Guardian.

"Surely, the Messiah will never disdain to be a servant of God, nor will the angels near (unto God); and who so disdains to worship Him and feels proud, He will gather them all to Himself." (IV: 172, 173)

The Quran elaborates the Christian belief in the sonship of Jesus in that it traces it to the belief which other peoples too entertained before the Christians. Thus the Quran points out in a beautiful way the origins of modern Christianity. It says:

"And the Jews say, Ezra is the son of God, and the Christians say, the Messiah is the son of God; that is what they said with their mouths. They imitate the saying of those who disbelieved before them. God's curse be on them! How are they turned away! They have taken their learned men and their monks for lords beside God. And (so have they taken) the Messiah, son of Mary. And they were not commanded but to worship the One God. There is no god but He. Too holy is He for what they associate with Him! (IX: 30, 31)

We have seen how unsparingly the Quran condemns the modern doctrines of Trinity. A word about "God's curse be on them!". These words, according to the Arabic idiom, when used by God imply a prophecy of the destruction of that people about which the words are spoken. There is no imprecation implied.

The Quran has pointed out that these doctrines were not taught by any of the Prophets but were borrowed by the Jews and Christians from other pagan peoples who had similar beliefs. It is interesting to note that this side of the origins of Christian beliefs was unknown to the world until the last two centuries, but the Quran had already pointed out this truth more than thirteen centuries ago. We only need to study the religious beliefs of many pagan peoples to illustrate the point. Here are some examples. At the time of the advent of Jesus

Christ, sun-worship was rife in many lands. There were temples all over the world which were dedicated to gods like Apollo or Dionysus among the Greeks, Hercules among the Romans, Mithra among the Persians, Adonis and Attis in Syria and Phrygia; Osiris, Isis and Horus in Egypt; Baal and Astarte among the Bablonians and Carthaginians, and so forth. Of all these sungods it was believed that:-

- 1) They were born on or very near Christmas Day.
- 2) They were born of a Virgin Mother in a cave or underground chamber.
- 3) They led a life of toil for mankind.
- 4) They were called by the names of Light-Bringer, Healer, Mediator, Saviour and Deliverer.
- 5) They were, however, vanquished by the Powers of Darkness and descended into Hell or the Underworld.
- 6) They rose again from the dead and became the pioneers of mankind to the Heavenly World.
- 7) They founded Communions of Saints and Churches, to which disciples were received by baptism.
- 8) They were commemorated by Eucharistic meals.

In short, the manner of birth of all these sun-gods (i.e. of virgin mothers, and at the same time of the year), their death through crucifixion or like manner, their resurrection and their being called the saviours of humanity proves beyond a shadow of doubt that the whole thing is a heathen teaching. Is it not, therefore, ironical, that Jesus, who came to eradicate heathenism and to establish the Unity of God, should himself be regarded like one of the heathen gods? This is a grave injustice to Jesus, and it is the aim of the Holy Quran to vindicate the position of one of the holy prophets of God (peace and blessings of God be upon him). Small wonder that the reactionary mind is inclined to regard the personality of Jesus neither God, nor man, but a myth. The blame lies with those who claim to be the followers of Jesus, yet have made the heavenly teachings of that noble man something of a hotch-potch which few can believe in without asking chapter and verse for their contentions.

(To be Continued)

CURRENT TOPICS

Pakistan Foreign Minister's Views on Disarmament

We are told God created man in His own image: meaning no doubt that man has been endowed with qualities, capacities and faculties, moral and spiritual, the beneficent evolution of which would enable man to become a reflection and manifestation of Divine attributes.

How much of that reflection, what degree of that manifestation is discernible to-day in man as such?

This being, created in the image of his Maker, this vicegerent of God upon earth: in what manner is he discharging the duties and obligations of his stewardship?

His increasing mastery over the forces of nature, his rapidly multiplying degree of control of material resources, his vast and fast accumulating reservoirs of knowledge and power: how are they being employed? to achieve what ends? through what means? and in what proportions?

What is the *honest* answer to these questions? To-day (not wholly and exclusively but mainly and by and large) this mastery, this control, this knowledge, this power, instead of being harnessed and devoted to the beneficent *service* of man, to minister to his needs, to relieve poverty and distress, to alleviate and, if possible, to eliminate human suffering, to combat disease and to promote health, to dispel ignorance and to foster knowledge, to furnish the average man with the means of living a freer, fuller and happier life: is being devoted increasingly, furiously, feverishly towards the constant and unremitting devising, improvising and perfecting of the means, the instruments, the engines of man's agony, anguish and destruction: . . . During practically the whole of its life the U. N. has tried to grapple with the problem.

At the end of nearly six years, of progressively frustrated effort and swelling cataracts of all types and tempos of oratory, we are farther from agreement than when we started.

Where does the fault lie?

We venture to submit that the fault lies in the disparity, indeed

in the contradiction, that marks our declared objectives and the policies pursued by us, our proclamations and our practices.

We proclaim Liberty and practise subjugation:

We proclaim Equality and practise discrimination:

We proclaim Fraternity and practise step-brotherliness:

We proclaim Tolerance and practise intolerance, bigotry and fanaticism:

We affirm Freedom of information and shut out light from dark places:

We affirm Freedom from fear and permit lynching even of the body though much oftener we impose martyrdom of the spirit:

We condemn Genocide and uphold race superiority resulting in racial discrimination and persecution:

We draw up high sounding Declarations of Human Rights and practise and tolerate and often become accessories to human bondage and exploitation.

..... Mankind stands at the brink of disaster. It is being rapidly marshalled into ranks and it looks as if on the signal being given, a veritable hell would be let loose spreading its conflagration far and wide unto the uttermost corners of the earth. It seems to us as if the plight of mankind at this moment is truly as proclaimed in the Divine dictum:

"On that day, We shall leave some of them to surge against others and the trumpet will be blown. Then shall We gather them all together. And on that day, We shall present Hell face to face to them." (*The Quran* 18:100-101)

And:

The sands of time are running out and man rushes unheedingly towards disaster. How shall he save himself?

First, by acceptance of and faith in right principles;

Next, by implementing those principles through appropriate action;

Then, by widening the sphere of thier operation till they are universally, or, at least, widely accepted;

And, finally, by watchful perseverance to ensure that mankind does not fall away from them once more.

An address delivered by Sir Mubammad Zafrullab Khan, Foreign Minister of Pakistan, on November 26, 1951, at the United Nations General Assembly session.

"The A.B.C. of Modern Christology"

To one who, like myself, approaches the problem (of the rise of Christianity) from the Greek side, it is very significant that the language of the New Testament is Greek. The crude contrast between 'Christian' and 'Pagan' is really a false one. The idea of a Son of God born to save the world is essentially a Greek idea. All the Greek-speaking populations of the Levant were permeated by the old agricultural worship of the Renewal of Life in the New Year after the dead winter. The Renewal was, of course, conceived as a person. He was the fruit of the marriage of earth with Heaven through the Spring Sun and Rain. . . . a babe who will become King and make all things new. This theme is the subject of countless myths and rituals and forms, a specially large element in the drama and the ritual of Dionysus.

Professor Gilbert Murray as quoted in *Religion, London, January-April, 1952.*

The Story of Resurrection

It is therefore to the Resurrection that we find ourselves continually returned. Yet here, as on so many important matters, we are left with the vaguest evidence and the greatest uneasiness.

In the New Testament, we are presented with five accounts of Resurrection appearances, though this is not quite accurate in that Mark ends abruptly with the discovery of the empty tomb. Probably—though this is doubted in some quarters—the author went on to describe appearances in Galilee. Precisely—in Galilee and in that he is followed by Matthew but in Luke-Acts scene is shifted to the neighbourhood of Jerusalem. The contradiction between the two traditions is as emphatic as it well could be. In Mark, the disciples are expressly commanded to return to Galilee where they will see the Risen Jesus—in Luke, they are as expressly forbidden to leave Jerusalem. Now we are often told that evidence from several witnesses to the same event should not be expected to agree on all details for if it does, collaboration is to be suspected. This is quite true. Nevertheless, if a certain event, itself very difficult to believe, were reported by one witness as having taken place in London while another said it occurred in the pass of Glencoe, it may be doubted whether any jury would be found to accept either.

R. B. Henderson, President, Society for the Study of Religions, in *Religions, London, January-April, 1952.*

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